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Devoted to the Interests of the Students.

"LABOR OMNIA VINCIT."

Vol. II.

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No. 6.

LECTURES ON HISTORY.

INTRODUCTORY OUTLINE.

[CONTINUED.]

Had man remained innocent, as he was created in Paradise, he would have lived forever: and even after his fall, it would seem that his body retained for a long time its physical power to resist decay and the advance of age. Nothing in the creation is changed on a sudden, but only, as it were, by degrees, so that there is no jarring by quick transitions. All great events in human history have been brought about by long preparation. In the works of God nothing is done in a hurry: beautifully has it been said, He is patient, because He is eternal. He has all time and all Eternity in which to work out His decrees. Accordingly, when it was told to man that he should die on account of having eaten the forbidden fruit, death did not follow immediately. Our first parents were suffered to retain a remnant of their immortal vigor for several hundred years; a privilege also accorded to their immediate descendants for several generations. Thus the earth was rapidly peopled in a short time; for many were born, and very few died. This blessed state of affairs might have lasted till the end of time had man been worthy of even such an inferior boon. But all mankind, as though too well satisfied with their fine long lives, and yet ungrateful for the gift of many years, grew more and more wicked from generation to generation, until the wrath of God was again aroused, and He swept them from the earth by a great flood, all but one small family that alone of millions remained faithful.

"Faithful found
Among the faithless, faithful only they."

The mighty race before the flood disappeared

forever, and a new decree went forth upon the new earth, that man should no longer live near a thousand years, but only one hundred and twenty, which was afterwards still further reduced to three score and ten. Our first parents proved themselves unworthy to live forever, and their immediate descendants showed that they were equally unworthy to live for the short term of one hundred years.

Immediately after the flood came the first dispersion of mankind. The three sons of Noah took up their abodes in the three then known divisions of the world. From Sem came the Asiatic races; from Ham, the African; and from Japheth, the European: though these continents do not precisely mark the boundaries of the three great divisions of mankind. The Japhetic race extends over a large portion of Eastern and Northern Asia, and of northern Africa. Originally the same people, in the persons of Noah and his family in the Ark, these races, in the course of time, and on account of the various changes of soil and climate, have become so distinct, that, to a careless observer, it would appear that they had never descended from one original parent, Noah.

The influence of climate, soil, food, occupation, &c., upon man is greater, and more rapid in its effects, than we are generally inclined to believe. By a little examination we can see that a comparatively short time may produce a great change in the character of a people.

Take as an example the inhabitants of France and England. The adjacent coasts are settled by people of nearly the same race. The inhabitants of Normandy are almost purely Gothic, while the Norman and Saxon branches of the English race are both also Gothic. Yet the people of Normandy are French and the others English, as opposite in character as any two nationalities of Europe. Then consider the

various nationalities of Europe which have united to the American people. Consider the difference of character between the New England and New York people, and their descendants in the West. All these changes have taken place in a few years, and between countries in nearly the same latitude. If the slight difference of soil, climate and political institutions have made the Normans French in France, and English in England; if the New World with its new institutions has developed a new people in such a short time; what may we expect would be the change brought about when the difference of climate, soil and institutions was so great as those of Europe, Asia, and Africa, and where the time was not a few years, nor even a few hundred years, but thousands of years!

To this first distribution of mankind was soon added another, when men reassembled to build a tower which might reach to heaven and serve as a landmark in all their wanderings, while they should live, and as a memorial of their deeds when they should be no more. Vain pride of man! What he proposed as the eternal tower of his pride and his glory became the crumbling monument of his weakness and his ruin. The confusion of tongues not only still more separated mankind into different nations, but it divided them forever into different peoples, strangers to one another. Hence the origin of the great variety of languages spoken in the several parts of the globe, a variety which has been still more increased by the constant changes in the character and habits of different peoples. Here, at this ancient tower, occurred the first change in human speech, which before was one. It is remarkable that modern scholars have traced the languages of all nations to the languages of Asia, thus confirming the scriptural account of the original unity of the human race, and the subsequent confusion of speech and dispersion of men all over the world.

Soon after this, Nimrod, the first of conquerors and founder of the Chaldean dynasty, established the kingdom of Babylon in the immediate neighborhood of the Tower of Babel, from which it probably received its name. About the same time were also founded Ninneveh and several other celebrated kingdoms and empires, including Egypt and China.

Thus in a little while after the deluge, and before the birth of Abraham, the world was again nearly repeopled with intelligent multitudes who retained the knowledge of many of

the arts known before the flood, and who were thus enabled to make such remarkable progress in so short a time. They also preserved some knowledge of the creation, the fall of Adam, and of the flood; for we find these facts known, more or less clearly, to all the ancient nations. But in consequence of the non-intercourse of the different peoples, on account of the confusion of language, and in consequence also of the natural depravity of human nature, men began to mingle many superstitions of their own with the truths they had received from Noah; until at the birth of Abraham the whole world was lost in ignorance of many of the most important truths—a knowledge which was not recovered until their conversion to Christianity long after, and which a large portion of mankind have not even yet recovered. Hence came all the systems of idolatry and false religion which have afflicted the human race.

If it seems surprising to us that men should so soon have lost a knowledge of the truth, let us reflect upon what we ourselves should become in a few generations if we had not the ministers of God and His holy Word to guide us constantly. Human nature is very weak.

With the call of Abraham, however, began a new line of righteous men; and henceforth this line was the light of the world. In it was truth always found; and from it, insensibly, the rest of mankind began to hope for something better.

In Jacob, surnamed Israel, the grandson of Abraham, definitely began the Hebrew nation. After living in bondage for four hundred years in Egypt, they were led forth by Moses, through the Red Sea, and through the desert, where they sojourned for forty years, until at last they came in sight of the promised land which was to be for ages the seat of their kingdom, and forever more a Holy Land to them and to the chosen ones of God's people.

Before this time, though the precise time is uncertain, were established various petty kingdoms in Greece and other parts of Eastern Europe, among them that of Attica, of which Athens was the capital, which was founded by Cecrops an Egyptian.

Joshua succeeded Moses in the government of the Israelites, and led them into the Holy Land where they were soon firmly established.

Contemporary with Joshua was Cadmus, the Egyptian, who taught the alphabet to the Greeks. It is probable that the Egyptians themselves had received their knowledge of the al-

phabet from the Hebrews. It is certain, at least, that Moses was acquainted with written language; for he was the composer of the first five books of the Old Testament; and also as we learn from Holy Writ, received the Tables of stone on which the Commandments of the Law were traced in written characters. We may therefore accept as probable that letters were first known to the Hebrews, from whom the Egyptians received them, who afterwards communicated them to the Greeks, who, in turn, made them known to the Romans, and the Romans to us.

From the days of Joshua to those of Saul, the first king of Israel, the people possessed a patriarchal form of government, under the immediate supervision of Almighty God. Their rulers were the judges or prophets whom God saw fit to give them. But, in time, they grew anxious to imitate the people around them, and wished to be ruled by kings. God being displeased with them, granted their request; and from that time the chosen people were subject to kings. Saul proving an unworthy ruler, David, a shepherd, was placed upon the throne, and thus began the royal line of Judah, which was to rule uninterruptedly, and, at last, bring forth the Messiah, the Deliverer, not only of this people, but of all mankind.

During the period from Joshua to David flourished most of the fabulous personages in the early mythology and history of Greece. These were celebrated, and, probably, for the most part, ambitious individuals, who, on account of the performance of great deeds, in rendering signal services to their country, caused themselves to be adored as gods. Among them were, Saturn, Jupiter, Ceres, Proserpine, Bacchus, Perseus, Hercules, Jason and the Argonauts, Orpheus, Castor and Pollux, Minos, Ulysses, Nestor, Achilles, &c., with others of Troy and the surrounding nations, as Priam, Hector, Æneas, &c. Codrus, the last of the Athenian kings, may be considered to have been a contemporary of the Prophet Samuel who anointed Saul and David.

[TO BE CONTINUED.]

HYPOCRISY.—The consummate hypocrite is not he who conceals vice behind the semblance of virtue, but he who makes the vice he has no objection to show, a stalking-horse to cover darker and more profitable vice which it is for his interest to hide.

The Study of Philosophy, as an Element in Education.

BY FANCIULLO.

Part First, No. I.—EDUCATION IN GENERAL.

MENTAL EDUCATION.

To pursue any enterprise with intelligence and advantage, it is necessary to understand well the object of such enterprise, and the means at our disposal for the attainment of that object. If, for instance, we propose to erect a building of any description, we must first know the destination of that building, or the uses to which it is to be applied; for, otherwise, we might discover, when the building is completed, that it will not answer our purpose at all; and, consequently, that we have put ourselves to useless trouble and expense; so far, at least, as the relieving of our present want is concerned. In the second place, we must ascertain what materials are best suited for a building such as we intend to erect; otherwise our building will not possess the advantages which we wish it to possess, and, consequently, will not be so well suited to the purpose for which it was intended. But among these materials, some will be *necessary*, others *useful* or simply *ornamental*, according to the character and object of the building itself. The object of this distinction we will see presently. In the third place, we must calculate, carefully, the amount of money which our circumstances will permit us to expend on this work; for, otherwise, we would expose ourselves to fail in our undertaking, or become so involved in debt, as to be in danger of ultimate bankruptcy, and of losing all. If by this calculation we find that our means will enable us to procure all the materials—the useful and ornamental as well as the necessary,—so much the better, let us proceed and build a handsome as well as serviceable house; but if, on the contrary, we find that our means are deficient, wisdom and common sense require that we procure the *necessary* material first, and afterwards as much of the useful and ornamental as we can afford; giving preference, of course, to the useful over the ornamental.

Now, if such care and attention are, in general, necessary in the erection of a building, it is quite evident that, in proportion as the object of a building is more important and complicated, so will the care and attention requisite for a proper

understanding of that object; the selection of suitable materials, and the calculation of our disposable means, be more imperative, and exert a wider influence upon the usefulness and general appearance of the building, when completed. It is manifest, for instance, that more care and deliberation are necessary in the erection of a hotel or a dwelling house, than would be required in that of a barn or stable.

If, then, what we have said of the care and attention requisite in the building of a house, is true, (and it cannot be denied), what should be our solicitude and earnestness, when we undertake to build up that noble edifice which we call Education? How seriously should we not consider the important purpose which that Education, which we seek, is calculated to serve? The means at our disposal to obtain an Education commensurate with the end which we have in view, and the materials or elements of which that Education is to be composed? Surely, Education, whether complete or only partial, is of greater importance than any material building whatever; for, since the mind—the spiritual and immortal portion of our being,—is incalculably superior, both in itself and in its destiny, to the body—the material and perishable part of man, that which pertains to the mind, or serves to promote its interests and its improvement, must necessarily be of greater importance than that which pertains to the body, or tends to increase its comforts or convenience. But, Education, in its true sense is especially intended to develop and improve the mind, and hence the care and attention which we should exercise in our pursuit of Education, must be more serious and persevering than that given to any other object in life. Now, as in all enterprises, so also in Education, we must understand its nature and object, before we can proceed intelligently to consider the details, we will endeavor, in this first paper of our proposed series, to explain; first what is meant by Education in general, and its object; and secondly, its different departments and divisions, and the sense in which we propose to consider it in this series.

Education, (from the Latin, *ducere*, to bring out) in its widest sense, means the development, or bringing out into active exercise, of all the faculties or powers of man, and the chief object of this development is to render man what he was intended by the Creator to be,—the Lord and Master of Creation during his life on earth,—and qualify him for the endless enjoyment of that life beyond the grave. Whoever seeks an Edu-

cation with any other view, loses sight of the principal and, I might say, the only *real*; object of Education, and exposes himself to be injured rather than benefited by the additional power which he will thereby acquire.

The faculties or powers of man, the development of which constitutes the important object of Education, may be divided into three general classes; namely, the mental, the moral, and the physical faculties, and in the harmonious development of *all* these consists a full, complete, and properly so called Education. Yet as any one of these classes of faculties may be highly cultivated, in one sense of the word, without any considerable degree of development in the others, (though, as we shall see further on, a *proper* cultivation of one class supposes a proportionate development of *all*), Education may be divided into three principal departments, viz: the mental, the moral, and the physical. These, although only parts of a whole, are commonly called mental Education, or simply Education; moral Education, and physical Education. Let us now examine these departments separately, and see, first in what each consists as distinct from the others, and secondly, the connection which exists between them as constituent parts of a complete Education. Before proceeding to this examination, however, we must remark that we will use the term *department* in two different applications; namely, as applied to Education in general, in which connection it shall mean that portion of Education which tends to develop some special class of faculties; and as applied to knowledge, when it shall designate a collection of individual branches of knowledge, all of which refer directly to some one, special object. With this explanation we proceed.

Mental Education, as distinct from the moral and physical, consists in the development of the mental faculties with a view to the acquisition of theoretical and practical human knowledge. This result is obtained by drilling the mind in the leading principles on which the various branches of knowledge are based, until it has acquired a facility in applying these principles readily to the individual truths comprised in these different branches. This department of Education is further divided, according to the character of the knowledge which forms its subject matter, into various departments, each of which embraces several related branches of knowledge. These departments are the Literary, the Scientific, the Commercial, the Legal, the Medical, etc., and the Mental development acquired by

each separately is usually termed: Literary Education, Scientific Education, etc. Here it may be observed that, in any one of these departments of knowledge, the same faculties are exercised as would be called into action by all of them combined. The only difference being that this exercise of the mind is modified according to the nature of the subject matter proper to each department of knowledge. But that our mental Education, in the fullest sense, may be *complete*, it should embrace *all* the departments of knowledge; for, otherwise, the faculties of our mind will not be *fully* developed, not being exercised in all the different ways in which they are capable of being exercised, thus leaving our mental Education incomplete or partial. A complete Education, in this sense, is, however, generally impossible, because a want of time or talent or, perhaps, both, renders it impracticable for any one individual to comprehend all the branches of knowledge, and hence it becomes necessary for each one to select those branches, the acquisition of which will be more useful or pleasing to him through life, whether these branches belong to a single department or not, and then apply himself earnestly to the study of them, directing all the energy of his mind to a thorough understanding of the principles on which they rest, and to an intelligent application of these principles to some useful purpose.

Again, as mental Education, in its strict sense, may be either complete or partial, so may our Education in any particular department of knowledge. It is complete when we have thoroughly mastered all the principles, not only of the main branch in the special department which we pursue, but also of all the supplementary branches, a knowledge of which is necessary to a full comprehension and thorough application of the main principles. This is the reason why in our Colleges different courses are prescribed, each course representing a distinct department of knowledge, and comprising not only the main branch but also the supplementary branches of that particular department. On the other hand, our Education in any department is incomplete or partial, if we are ignorant of the principles of any one branch comprised in that special department. For instance our Scientific Education is incomplete, if we are ignorant of Chemistry, or Astronomy, or any other branch of scientific knowledge, and the incompleteness will be in proportion to the importance of the branch omitted. A partial Education of this kind, it is true, may sometimes

serve our purpose, and enable us to get through life very creditably, yet it should be our earnest aim, to render our Education as complete as possible, in that department of knowledge to which we give our attention, whether our actual time at college be sufficient for that purpose or not.

Besides these regular departments of knowledge of which we have spoken, there is another, which comprises the principle branches of several departments. Our Education in this department can never be, strictly speaking, complete; for completeness would require a knowledge not only of the leading branches, but also of the supplementary, which, we have already seen, would be impossible for any individual to obtain, yet it may be complete as far as the object which it has in view is concerned; namely, the training of the mind in the *leading principle* of all knowledge. The one who seeks an Education of this kind, may, perhaps, be more generally useful in society, and capable of a more varied enjoyment, but he is not so likely to become what is commonly called a great man; for he can scarcely become eminent in any department, and eminence is necessary to greatness, in the common acceptance of that term. But if we were to express our view on the subject we would say that a more general usefulness, and a more varied source of enjoyment, are of greater value to the individual, considering the nature and destiny of man, than the fame which he might acquire by eminence in any one department of knowledge. However, this is a debatable question and we may have more to say on the subject hereafter.

We have thus far considered mental Education, in general; its different departments, and the subdivisions of these into departments of knowledge, which latter we find to be composed of individual branches of knowledge; and seen that all of these, whether individual branches, or particular departments, or the leading branches of several departments combined, tend to develop the mind, although in different manners or directions, according to the subject matter. We now pass to the consideration of moral Education.

If you would make yourself agreeable wherever you go, listen to the grievances of others, but never relate your own.

THERE iz nothing so difficult fur the best of us
ez tu get the approval of our own conscience.—
Jash Billings.

COLLEGE BULLETIN.

Arrival of Students at N. Dame.

OCTOBER 3D.

Thomas Lapin, Chicago, Ill.
Charles Blasy, " "

OCTOBER 5TH.

Henry. E Potter, Alden, Iowa.
William Taylor, Lima, Ind.

OCTOBER 7TH.

Eugene Watson, Detroit, Mich.

OCTOBER 8TH.

Chaucer D. Spaids, Chicago, Ill.
Franklin P. Dwyer, " "

Tables of Honor.

SENIOR DEPARTMENT—Oct. 2d.

D. Coonce, T. Ewing, L. Schmieder, J. Zahn, J. Harrison, J. Dickinson, J. Duffy, J. M. Moriarty, J. Garharstine, W. Waldo.

JUNIOR DEPARTMENT—Oct. 2d

J. Doherty, P. J. O'Connell, E. O'Bryan, G. Kahmann, C. English, G. McCartney, J. Ward, A. Hemsteger, N. Terrell, T. Parnell, D. Lauferty.

MINIM DEPARTMENT—Oct. 2d.

Albert Cressner, John Chandonai, Harry Fear, Ernest Goffinet, Willie Hendricks, Martin Smyth.

Honorable Mention.

ASTRONOMY.

H. B. Keeler, T. O'Mahony.

ANALYTICAL GEOMETRY.

T. O'Mahony, H. B. Keeler, L. Eisenman.

TRIGONOMETRY.

A. B. White, W. P. Rhodes, A. Reilly, D. A. Clarke.

FIRST GEOMETRY.

The Class works well, but, considered as one whole, is not so good as the Algebra Class.

P. Fitzpatrick, A. B. White, L. G. Dupler, I. Buddeke.

SECOND GEOMETRY.

R. McCarthy, W. Waldo, M. S. Foote, J. Alber, M. Mahony, H. Wrape, D. J. Wile.

FIRST ALGEBRA.

This is nearly as hard a working Class as the First Arithmetic, and, if room could be spared, I could mention all honorably.

T. O' Mahony, L. G. Dupler, H. P. Morancy, A. Reilly, C. Sage, D. A. Clarke.

SECOND ALGEBRA.

J. Lecompte, Ivo Buddeke, T. Watson, R. H. McCarthy, J. Wilson, J. Coppinger.

THIRD ALGEBRA.

F. Crapser, J. Rogers, W. Nelson, C. Ilgenfritz, J. Eisenman, A. Hemsteger.

FIRST ARITHMETIC SR.

The above is such a good Class that it is very difficult to particularize the best. The whole Class deserves Honorable Mention, but those who are *quickest* and *surest* in solving the hard problems given the Class, are in the following list:

T. Mader, J. Eisenmann, J. Wilson, C. Sage, A. Wetherbee, C. M. Wenger, E. B. Gambee, R. L. Akin, F. Wickwire, C. Ilgenfritz, J. Alber, D. J. Diemer, F. W. Ingersoll, J. O. Mosely.

All the members of the Class pay great attention to the instructions, and labor very diligently.

SECOND ARITHMETIC.

J. H. Lecompte, L. Reswick, H. H. Schnelker, A. Menard, S. Corby, M. J. Spellman.

All the mebers of this class display an amount of diligence and perseverance perfectly astounding.

THIRD ARITHMETIC.

J. Garharstine, H. Nunnemacher, John Leunig, J. Moriarty, D. Schneider, G. Prier, R. Campau.

FOURTH ARITHMETIC.

E. Fitzharris, T. O'Neill, T. Dechant, B. Vocke.

FIRST ARITHMETIC JR.

J. Broderick, R. Broughton, D. Egan, V. Hackmann, G. McCaney, E. O'Bryan, J. F. Ryan.

SECOND ARITHMETIC.

J. Dooley, C. Duffy, H. Morgan, E. Lafferty, J. Dwyer, C. Walter, F. Bulger, J. Nash.

THIRD ARITHMETIC.

G. Hug, J. Pfeiffer, C. O'Neil, D. Lauferty, H. Hug, G. Combs, J. Krauth, Z. Vanderveer.

FOURTH ARITHMETIC.

J. Cooney, J. Johnson, W. Carson, G. Terrell.

BOOK-KEEPING.

J. Monroe, J. Mader, L. G. Dupler, J. Wilson, C. Wenger, H. Beaky, J. Ryan, J. Deehan, L. Wilson, M. Brannock, M. J. Hackett, D. J. Diemer, H. Murphy, W. Roy, A. Clowes, A. Maierhoffer, C. Parker, J. Mongomery, A. Wetherbee, H. Sang.

ster, H. Schnelker, C. Marantette, J. Broderick, E. Bahm, John Alber, L. Schmeider, J. Vocke, J. Duffy, J. Harrison.

Lectures.

Professor A. J. STACE has kindly consented to deliver during the course of the year three lectures, on the following subjects:

1st Lecture—On the Theory of Numbers.

2d Lecture—On Indeterminate Analysis.

3d Lecture—On the Rejected Propositions in Geometry.

The first of the above lectures will be delivered during the latter part of this month.

Professors WM. IVERS and M. F. CALOVIN are now preparing some lectures the subject of which will be made known in some early number of THE SCHOLASTIC YEAR.

Prof. T. E. HOWARD will deliver a lecture on Astronomy, during the course of the week.

At a meeting of the Board of Trustees of the University of Notre Dame, held on the 5th inst., and presided by Very Rev. E. Sorin, it was decided that on account of the difficulty experienced in making a choice among the candidates to the Premium of Honor, the awarding of this premium shall be discontinued in the Senior and Junior Departments, and that the said premium shall be replaced by Honors of 1st and of 2d class, the same to be awarded to the best deserving among the students of the two above named Departments.

The Honors of first class shall be awarded to such students as shall have deserved excellent notes during the entire course of the year.

The Honors of second class shall be awarded to such students as shall have deserved notes somewhat inferior to those required for the first Honors, and whose conduct shall have been always commendable. Only the students whose notes have been excellent may claim a right to these Honors of second class, but who entered the University after the beginning of the first session.

These Honors shall consist in beautiful Diplomas which shall designate the class of Honors and shall accordingly vary in form and design.

It was also resolved by the Board of Trustees that a gold badge to be worn by the students of

the University of Notre Dame should be struck during the course of the year. The object of this badge would be to preserve more deeply in the hearts of the students the souvenir of their Alma Mater, and establish between them a bond of fellowship by which they may be reminded in life of the friendship which they owe each other.

At the same meeting the question of Law Studies at Notre Dame and the propriety of opening a class for that purpose was discussed, and a resolution to the effect of beginning said class at an early opportunity was passed unanimously.

The Medical studies, so earnestly pursued by the members of the class of Anatomy and Surgery, are to receive a new impetus from another resolution of the Board of Trustees granting them greater facilities.

MR. S. B. HIBBEN successfully passed his examination for the Bachelorship of Science, last Tuesday, 6th inst., before the committee of Professors appointed by the Rev. President for that purpose. Mr. S. B. Hibben will receive on his departure for home a certificate testifying to his graduation, and will obtain his Diploma of Bachelor of science at the Annual Commencement in June, 1869.

Our good wishes accompany the talented young graduate.

ALTHOUGH the reports of Honorable Mention in the Musical Department are not to appear in this number, still we do not wish to allow to pass unnoticed the sweet and expressive music which was heard at the Offertory of Mass last Sunday.

The *Ave Maria* so beautifully rendered by the young voices of the alti and sopranis deserves more eulogy than we are able to give.

Saint Edward's Literary Association.

On Tuesday evening, Oct. 7th, the members of this Association held their fourth Literary Session, at which the following Essays were read: "The City of Louisville," by Mr. Jacob Eisenman; "Scenery on the Hudson," by M. Jas. Curran; "The Latin Language," by Mr. Dennis Tighe. The essays were considered excellent. Mr. Eisenman's conveyed a very accurate picture of the city of Louisville, its situation, its population, its commercial facilities, etc.; Mr. Curran presented very graphically the beauties of the scenery on the Hudson; Mr. Tighe traced the Latin Language through its course, from its origin to the present day.

After the reading of the essays the Rev. President made a few practical remarks respecting the manner in which essays should be written, after which the meeting adjourned.

REPORTER.

SAINT MARY'S ACADEMY.

SAINT MARY's, October 6, 1868.

Arrivals.

Oct. 2d—Misses E. and B. Henry, Cheyenne, Dacotah; C. Bertrand, South Bend, Indiana; A. Walker, South Bend, Indiana; M. O'Meara, Cincinnati, Ohio.

Table of Honor, Sr.

Oct. 4th—Misses M. Morrill, F. Grimes, E. Ewing, E. Carr, M. Johnson, L. English, A. Sturgis, N. Simms, Z. Selby, K. O'Tool, P. Smith.

Honorable Mention.

Graduating Class: Misses L. and L. Tong, E. Longsdorf, K. Livingston, A. Ewing, E. Crouch, C. Cunnea, M. Toomy, F. Hosmer, J. Hynds.

First Class Sr.: Misses A. Carmody, A. Cunnea, A. Radin, A. Mulhall, N. Tabor, O. Brady, E. Kirwin, N. Tracy, J. Dobson, M. Claffey, M. Carraher, R. Mukautz, A. Darcy, M. Alexander, M. Chouteau, L. Lewis.

Second Class Sr.: Misses K. Medille, S. Thompson, E. Bland, R. Rettig, C. Foote, L. Ingersoll, E. Lindsay, L. English, L. and N. Leoni, A. Carpenter, M. King, A. Heckman, S. Gleeson, T. LaFerty, N. Wilder, L. Chouteau, K. Carpenter, W. Corby.

Third Class Sr.: Misses H. Niel, A. Boyles, M. Tuberty, F. Butters, J. Chesebro, H. Higgins, E. Ruger, M. Kirwin, E. Scott, M. Sherland, K. Kent, A. Fulwiler, J. Wiley, S. Beebe.

First Preparatory: Misses A. Mast, S. O'Brien, A. Lyons, F. Stevens, J. Gittings, M. Foote, E. Cooney, M. Rumley, M. Cochran, E. Darst, M. Lassen, J. Lonergan, S. Coffee.

Second Preparatory: Misses L. Boss, J. Davis, A. Mimnic, K. Zell.

Third Preparatory: Misses J. Denny, L. Blaizy, C. Hoeber, N. Hillabold, M. McClune, E. Ritter, K. Kline, J. Davis, A. Mathews, M. Coffey.

Table of Honor, Jr.

Sept. 29th—Misses L. McKenney, A. Woods, M. Letorneau, A. Boyles, B. Hyres, B. Fensdorf, A. Heltzger, A. Garrity, B. Wilson, M. Renolds, L. McNamara.

Honorable Mention.

Second Class: Misses A. Clarke, L. Jones, M. Bader.

Third Preparatory: Miss A. Robson.

First Junior Class: Misses L. Wilder, L. Thomson, M. Roberts, A. Longley, A. Byrne.

Second Junior Classes: Misses M. Vaughn, R. Canoll, K. Fullmaer, J. Struby.

St. Joseph's Academy, South Bend.

The following young ladies deserve honorable mention for punctual attendance, perfect lessons and ladylike deportment:

First Class Sr.:—Misses S. Archambeau and C. Shultz.

Second Class Sr.:—Misses R. Johnson, A. Ingersol, E. Keyes and A. Longley.

Third Class Sr.:—Misses F. Gallagher and M. Morris.

First Inter.:—Misses A. Boyne and H. Logan.

Second:—Misses M. Touhey and L. Hannauer.

First Class Jr.:—Misses A. Donahue, A. Brown.

Second Class Jr.:—Misses M. Vinson, A. Elbell.

Third Class Jr.:—Misses M. Gwynn, N. Vinson.

Minims:—Misses A. Maher, E. Mikesell.

Music First Class:—Misses J. Comparette, M. Denning.

Second Class:—Misses M. Keating, C. Sheltz.

German:—Misses E. Bastian, A. Lederer.

THE LATEST BULL.—A friend of ours being asked how long a time it takes him to perform a certain duty that has to be repeated every 24 hours, replied with great earnestness: "It takes me the *whole day, and more too!*" Query: Is our young friend *in the habit* of commanding—Josue-like—the sun to stand still, in order to be enabled to complete his daily task? C.

A couple of cockneys were contemplating one of the family of the Falconidæ, at the Zoological Gardens in London. "There's a great howl for you!" said one. "Get along with you, stoopid!" rejoined the other; "that's not a howl, that's a heagle." The controversy growing warm between them—"Gentlemen," interposed one of the officers of the society (as in the fable of the chameleon), "you need not quarrel, for you are both in the wrong. It is neither a howl nor a heagle; the bird before you is an ork."